

REMARKS

2.

ON

Some "Gentle Strictures"

(SO CALLED)

Mr. ROWLAND HILL



"IMPOSTURE DETECTED"

"Wrath is cruel and anger is outrageous—but who is able
to stand before *envy*?"

"Let me advise this generation of wranglers, for their own
"for the public good, *not* to burn with zeal for *idolatry*, and
"with *ligotry* for nonsense."

ADDISON. See.

BRISTOL:

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ADVERTISEMENT.

HAD the following "Remarks" been intended only for Mr. ROWLAND HILL, the Reader would not be troubled with half so much of them. But they are also designed for all such as side with Mr. HILL's sentiments and spirit: tho' perhaps they may be ashamed of so foul-mouthed an interpreter.

N. B. This was put to press before Mr. HILL called in his Pamphlet.

I have written this Pamphlet without commission or accomplice. The impertinence of Mr. WESLEY's late opponents makes it necessary to assure the Public even of such things as these.

REMARKS, &c.

ADDRESSED TO

The DETECTOR.

MEAN as you are, considered in yourself, all your ambition to be taken notice of shall not be disappointed. I'll throw the poor thing another sugar-plumb, that in the vehicle I may administer some wholesome physic. All it's labor to be distinguished for a pert prate-apace shan't be lost. I will add another remark on it's pretty prattle. But don't be proud that the company honors it, neither. It is not because of its eloquence; tho' 'tis glib enough. Nor because there appears any admirable pregnancy of parts; tho' "*Heroes cito maturi.*" It is only because of that curiosity which induces them to hear a parrot, just to observe what such a thing can say on such a subject. This you have lately shewn us, in the pamphlet you wrote on Mr. WESLEY's *Sermon*, at laying the first stone of his new *foundery*.—"It is a tale

Told by an — full of noise and fury

But signifying nothing."

And tho' we unobserving pass by the discharge of many a scribler who like you

"Half froth, half venom spits his self abroad,"

yet some of them get thrashed for throwing out their nastiness, either as a general nuisance to the public or a particular assault on any one head. You perhaps hoped that you would only get laughed at and that your insignificance would save you harmless from further notices yet remember it frequently happens that such "a child of dirt who flinks and flings" however it may be suffered to buzz about for a few flights when it grows troublesome gets a dangerous flap. You however cannot yet even be troublesome. Your merit is wholly foreign, and it is for the sake of your subject not for yourself that any regard is paid to you. Hereafter, when Mr. WESLEY is had in remembrance by posterity, some perhaps may find out that one *Rowland Hill* wrote against him. And you, like another *Zoilus*, will owe your name to the man you carp at. And truly it is somewhat cunning, for those who have no merit of their own or ability to acquire any, to mount on the back of others for visibility.

" So might a plough-boy mount a tree,
 " And then stand up and smile to see
 " How long his shadow's grown!
 " But oh how vain his fancies be
 " To think that shape his own!"

Or, to retort your own ill-applied motto,

" So stilted dwarfs their littleness betray."

Thus you will be entomb'd in Mr. WESLEY's works and posterity will know that you added a cypher to the number of his libellers. Yet be not elated at having a place in so honorable a tomb. It will not, like other monuments, flatter its undeserving inhabitants; by metamorphosing

morphosing or palliating its vices, or brightening or exaggerating its virtues. It will indeed shew you to posterity. But it will not change you. Some of your faults his answer has past over and cast into shades, lest you should too violently disgust the spectator. But nevertheless you must be seen in your true shape, and however you may be regarded in and for the sake of your grave, you will for ever appear the same despicable and detestable being in yourself. On Mr. WESLEY's account I spend some *remarks* on you. For any other cause you can claim no attention and would scarcely be looked at,

"Ev'n such small critics some regard may claim,
 "Preserv'd in *Wesley's* or in *Fletcher's* name.
 "Pretty! in amber to observe the forms,
 "Of hairs, or straws, or dirt, or grubs, or worms:
 "The things we know are neither rich nor rare,
 "And ne'er should note them but for being there."

(Here let me remind you that a toad entombed in amber is still a toad. And tho' it may perhaps be even prized on account of the precious substance which encloses it, it will always look to be the same odious thing it was alive.) Excuse me if I be not severe enough, as you may expect, in these remarks. I mean not so much to pain as to profit you. And your performance disposes me more to laugh than to lash. Had you much more ability and, if possible, malice at invective

"Yet there would be no terror in your words:
 "For WESLEY's arm'd so strong in honesty,
 "They would pass by him like the idle wind,
 "Which he respects not."

But you cannot reach so near a level as to hurt

Mr. WESLEY. All your noise is barking at the moon. For he is far above ; high out of your reach. Yet it may better please your petulant ambition to be rated, not according to what you have done or can do, (alas ! what nothings are they !) but, what you would do if you could and knew how. And truly sometimes "In magnis voluisse sat est." Your inclination you have abundantly shewn, as your strength permitted, in your late futile effort. You quite forgot yourself and in the heat of zeal, without knowledge, got beyond or rather beside yourself. Unfortunately you let it slip out of your mind that little things become little men, and exercised yourself in matters too high for you. As such rash attempts infallibly denote folly, so the event never fails to make the folly tenfold ridiculous.

I have said these things lest you should imagine your *importance* draw any censure on you. And now I declare that I have but these two reasons for penning any thing about you. The first is to expose you, so far as may tend to deter others of the same class, "to whom it is as sport to do mischief;" and the second is, if possible, to persuade you to the negative virtue of "ceasing to *do*" (if not to think) "evil."—I am no bigot to Mr. WESLEY's party, opinions or person. I am not a member of his society ; I do not subscribe to his opinions, I differ from many of them, both religious and political, particularly with regard to *America*, (if such trifles deserve mention ;) and I know very well he has the infirmities of a man, add, if you will, of an old man, tho' neither to a faulty nor ridiculous degree.

I will now enter upon your Remarks ; only stepping aside to inform the *Reader* of the quarrel
a little.

a little. You must know then, good Reader, that many years ago one JOHN WESLEY began to be talked of at Oxford. He was the son of Mr. SAMUEL WESLEY, a learned, sensible, and pious Clergyman; who reckoned in his acquaintance and friends some of the first people in the nation. His son was not more respected as his son, than on his own account. He added to his father's other excellencies a more spirited genius. He was regarded at Oxford, where he was A. M. Fellow of a College and Moderator of Disputes, as one of a worthy character in parts and conduct. There he discovered that he had not degenerated from his father's *piety*. He discovered it indeed in a manner which had then the misfortune to appear singular, among the dissipated academicians with whom he lived. And tho' on this occasion he failed not to share a plentiful portion of the ridicule which is generally employed on such matters, he was still respected by all respectable persons, even those who laughed at his differencing peculiarities.—Yea afterwards, when the nation was ringing with him and some that had joined him, a distinction was still made between such as exposed their shallow knowledge in laughable mistakes and indiscretions, and Mr. WESLEY whose religion appeared rational, solid, prudent and uniform. The immortal POPE who ranked Mr. WHITEFIELD among the *dunces*, honored Mr. WESLEY's merit, and notwithstanding his near connection with his disciples, exempted him from a place he knew he had no right to. The great Dr. HERRING acknowledges *his* abilities in the same letter wherein he calls Mr. WHITEFIELD, *Burgefs redivivus*. Dr. DODDRIDGE was an intimate friend of his. But of all these
not

not one was his friend because he was *less* hearty in religion or reputed *less* an *enthusiast* than his followers. I will not deny that some of his words, nay and some parts of his conduct have been imprudent and unjustifiable. But even his enemies have allowed (except the *Topladies and Hills*) that they neither proceeded from defect of understanding, sentiment, or principle; but were all such as "*parum cavit humana natura.*" I am more particularly ready to grant this of his unexperienced years. Not only on account of the greater irregularity of youthful blood and spirits but on account of his *particular* state, being led in a way which he had not known, and as it is notorious to all who have known the state of new penitents and converts, that *zeal* then is prone to run too impetuously; and also on account of the many various dispositions he was brought acquainted with as helpers and fellow-labourers, as well as the different oppositions from all quarters at once. Add to this (what perhaps may influence *some* more than any other truth, because it is an excuse pleaded by Mr. WHITEFIELD) that he has had such a flood of popularity as well might have carried away any man to very extravagant and sinful lengths, had he not kept close to that POWER which is able to keep in every circumstance.— "Popularity" said Mr. WHITEFIELD "is apt to make the strongest head run giddy" and when it meets with early years, often occasions "persons to do things which after experience and riper judgment teach them to correct and amend." Yet even in all those circumstances Mr. WESLEY was not marked for those egregious blunders, rash censures, and culpable extravagancies which disgraced many of his fellow-labourers. Since
his

his first noise in the world he has approved his doctrine and practise unchangingly for more than forty years in a surprising course of travelling, preaching and writing. Many have rose against him and encountered him sharply.—Some of these were men of candor and wisdom, some of wisdom without candor, and many of neither one nor the other. How he acquitted his self with these as to the *arguments* in question it is needless to say. It was found that each accusation only illustrated his virtue. As to the *manner* of his answers his antagonists themselves have thought they were obliged by him. There can be no occasion to speak of his excellencies as a *writer*. His reputation is already established. It is unnecessary to mention his *labors*. These things have not been done in a corner. All England knows his services: and those who despise, yea who detest his religion, own his usefulness in *civilizing the savages* and *stirring up* those of *other* societies to a deeper enquiry into their faith and a stricter moral conduct—this they own *exclusive* of what goes forward in *his societies*. He has gone on thus, honored with many friendships; reckoning SECKER, GIBSON, and many others not less respectable among them, who knew and honored *worth*. He has done much good and suffered much evil. He has been falsely accused both ignorantly and wilfully. He has been most outrageously persecuted by the great and small mob. And most ungratefully has he been wounded by faithless friends. He has cleared his self from those accusations. He has not been disgraced by any dispute with those honorable names; a MIDDLETON, a TAYLOR, a CHURCH, a WARBURTON or any other. (What hope then had Mr. HILL?) He has flinched from no trial, but in spite

spite of all has pursued his unvaried track, in which old as he is he still moves, of "well-doing and patient suffering for doing the will of GOD,"

Such is the man that I am now about to side with. Tho' he has defended his self so well that I shall not mention him but little.—If any one would see the most scurrilous scribbler confounded with the solideſt reason and in the moſt ſpirited and chriſtian manner let him read Mr. WESLEY's answer to Mr. HILL's *detection*. It will ſatisfy any one that Mr. WESLEY is not yet, as that dirty pamphlet called him, "a ſhatter-brained old gentleman."—

"O what a world is this! when what is comely
"Invenoms him that bears it."

It will now be proper that I bring the Reader a little acquainted with the *counter part* of the foregoing character. That is Mr. ROWLAND HILL, his antagonist.

Mr. HILL is a young man, who has not evidenced great *good manners, honesty or religion*. He has ſhewn his ſelf to be of very contracted and ſuperficial knowledge and very trifling parts. He has done ſcarce any thing in life but *ſcreaming and bawling*; which he calls acting the *miniſter of the goſpel*. He once wrote a pamphlet, againſt Mr. FLETCHER: wherein are two remarkable things and no more. The firſt (I do not recollect whether it be firſt in the pamphlet) is a piddling, ignorant but dogmatic criticism on the Greek word *αξιος* to prove it don't mean *worthy*. The ſecond is an awful declaration to Mr. FLETCHER giving him to know that he did not know what miſchief he had done by putting the final bar of ſeparation between him and Mr. Weſley's pulpits: ſeeing
he

he was a man of whom it was so universally known that he had *done so much* and *suffered so much* for the CAUSE of GOD. (I have not the book before me and don't quote the *words*. Any one who pleases may consult the passage. It is *precisely* of the same *sense* and *nearly* the same *words*.) But notwithstanding this wild rant, the poor man, so big in self-conceit, is utterly unimportant to the public. And as for his temper, his honesty, his decency and every such trifle as that, you may find specimens of what he has of them in his book against Mr. FLETCHER and his other book against Mr. WESLEY. I can't find in my heart to spend any more words about him. Only *one* thing more I would say.—The Reader perhaps may know that Mr. WHITEFIELD had many good qualities and deserved well of the public. But he had his weak part, which was too great a knack at quaint, out-of-the-way and laughable expressions. This Mr. HILL exerts his self to *ape*; (I hope I shall be rightly understood in this word. An *inferior* who *imitates* but cannot *come up to* his original is said to *ape* or *act the ape*. For so an ape mimics a man. Mr. HILL is confessedly Mr. WHITEFIELD's inferior and his imitations do not become him; not only because what he imitates becomes no man, but also because he acts but awkwardly, and his *affectation* is glaring.) But, such is his vanity! he thinks he can *mend* his pattern. I'll give you an instance, one out of a thousand. *Ex uno disce omnes*. As he was preaching at *Dursley*, the following ingenious expression struck into his mind, "*Dear Mr. WHITEFIELD*, I think, used to observe that men are *half beast* and *half devil*. But I think I can make an *improvement* of this. I say you are
devils

devils bedevilled." If this *minister of Christ* speak thus in the *pulpit* to people whom he would *persuade and beseech* to be reconciled to his Master, I pray wonder at nothing he can say to one whom he *pretends* to account his Master's worst enemy.—*This* is the man—*triumph* ye, his host, in your champion; *tremble* ye whom he has lifted up his arm to maul—this is the man who come forth to defy the "flatter-brained old gentleman" that "hoodwinks the methodist dupes." Aye—*this* is HE. "There's a *Rowland* for your *Oliver*. Take that 'till the pot boils."

"Well" says the Reader "What may be the *cause* of this quarrel?" Why truly as to the *secret* cause I *spare* to tell it. But the *avowed* cause is, Mr. WESLEY was encouraged to build a new *Chapel*. He thought proper (and he is wiser than *me* who can see any impropriety in it) on laying the foundation stone to *remind* the people of the wonderful WORK GOD had wrought. He shews the *excellence* of the work in it's *self* and also when *compared* to others. This he thought was calculated to answer two excellent purposes, 1, to excite a *gratitude* to God for such great *goodness*, and 2, to stir up those on whom this work had been wrought, to shew their selves not unworthy that grace of GOD, 1, by *loving* and cleaving to one another, 2, by *walking wisely* towards them who are without, and 3, by *forwarding* it as much as they could, by working together with GOD. I suppose he had these reasons. Perhaps he might have a third—that some others might be excited to cast in *their* lot also among the people of GOD. In a SERMON of this sort he must unavoidably speak something of his self. This he did as well as could be done. He also guarded

guarded it from all ostentation, or exalting of his self. Yet on this occasion starts up the important young man before-mentioned, who so solemnly and pompously told the world of *his own great doings and sufferings*, and "*wonders that an old man, in his low situation of life, should be sufficiently vain and insolent to make himself the only subject of his own panegyrics.*" Well spoken. Bona verba. A good beginning. But let me remind this — that Mr. WESLEY did not make his self the *only* subject, nor *at all* a subject of his own panegyrics; that it does not become *him* to speak of Mr. WESLEY's *low* situation, because, as *he* is *much lower*, it *debases his self*; and that an *old* man of Mr. Wesley's character, has much more reason to boast than a *young* man of *equal* character; and consequently much more, still, than a *young man of Mr. ROWLAND HILL's character.*

This is the fair state of the *characters*, and of the *case*. Would not one wonder that they should ever be *confronted*? especially on *such* an occasion? But what will not *Envy* slander.— Oh! soul Slander!

- " A foul, a loathsome creature sure in sight,
- " And in conditions to be loath'd no less;
- " For she was stuff'd with *rancour* and *despite*
- " Up to the *throat*; that oft with *bitterness*
- " It forth would break, and *gush* with great *excess*;
- " Pouring out streams of *poison* and of *gall*
- " 'Gainst all that TRUTH and VIRTUE do profess;
- " Whom she with *leavings* lewdly doth *miscall*,
- " And wickedly backbite: her name men *Slander* call.

B

Her

" Her nature is all GOODNESS to abuse;
 " And *causeless crimes* continually to frame,
 " With which she *guiltless* persons may accuse,
 " And steal away the crown of their good
 NAME.

" Never so worthy man, nor good a dame,
 " So well and wisely liv'd, but she would strive,
 " With *forged cause*, them *falsely* to *defame*;
 " Nor ever thing so well was done alive,
 " But she with *blame* would blot, and of due
 praise deprive."

Forgive me this digression, and now, Sir, I return.

Having cleared some preliminary ground, we will enter without delay on the business of the REMARKS.

To begin then. We will first take notice of a passage on which Mr. WESLEY has also remarked, and which I transcribe only to give it an *additional* observation.

" I have often admired," say you, p. 3. " the
 " sweet tautology, if such it may be called, of
 " the precious name of JESUS, throughout the
 " whole of Paul's epistles; wherein we see, he
 " can scarcely write a single line without menti-
 " oning and exalting the Lord's Christ." Must
 not every one see, at first sight, what a ridicu-
 lous falsehood this is? Could it be possibly
 brought in for any other cause than "*ad moven-
 dam invidiam*?"—that some *superficial* readers
 might take the thing on your word, and be
 shocked at Mr. WESLEY's *heinous deviation*
 from the primitive apostolic practice. But you
know, you cannot but know, that *fact* is against
 you. The truth is, the apostles, neither in
 preaching nor epistolizing, used the *fulsome re-
 petition*

petition of the name JESUS. Yet *they* also were "believers to whom he was precious;" and perhaps full as strong in faith, full as cordial in love, and cleaved to him full as closely as some hot-brained moderns; who interpreting scripture by the sound of words, affect to follow them, or surpass them, in religious phrase; but who, mean time, neither *feeling* the force, nor *understanding* the meaning of what they say, make neither more nor less than an insipid cant. The apostles did not spend their time in roaring out, "O, sweet JESUS! O, dear JESUS! O, precious JESUS! &c." and a whole string of such infantine nothingness. They never thought true FAITH was produced by bellowing the passions into a ferment. They thought it enough, in the words of soberness and truth, to recommend their selves to the consciences. They reasoned with them. They besought them. But they preached not their selves: they did not preach in *their own spirit*. They did not work their selves into a tempest, nor seek a work of grace in the tumult of nature. In their epistles it is the same. They are more intent to preserve and encrease the *doctrine and spirit of CHRIST*, than to make vain repetitions of the word. We have *now*, however, *different* apostles. These, it seems, are more zealous and illuminated than the ancients. The hotness and lightness of the gospel day is *now* come: It is *noon*. Well might a learned prelate say, the *apostolic church was the infant church*. Now we have *orators*—but *that* they despise—we have *now preachers*

"That studious strain, in *scripture-phrase* abound,
"Deaf to the *sense*, who stun us with the *sound*."

These vociferate with extreme volubility, and what they call *energy* * "LORD, LORD." But forgetting that the *truly elect* are "*predestinated to be conformed to the pattern of JESUS,*" they neglect to *do* his will. How they love GOD, appears from their love to their *brethren*. The command to Christians is "love one another." And not only so, but "If ye love them that love you, what thank have ye? Do not even the Heathen so." But "let *your* moderation be known to *all*." Yea, love all. Imitate, herein, *his* EXAMPLE, whose "MERCY is over ALL his WORKS;" who "causeth his sun to shine on the *evil*—yea, even upon the *unthankful*."—But love *more especially* all who are "of the *household of FAITH*;" all who are Christians, whether in the same apartment of the house, or a story above or below you. "Hereby shall men know that ye are my disciples, if ye love one another." And it is most certain, whoever does not love *any* brother, does not love GOD. So true is it, "Whoever offends in one point, is guilty of the whole" *law of LOVE*. "For if he love not his brother whom he has seen, how can he love GOD whom no one has seen, or can see?" And it is a sure case, whoever loves his brother, will not wantonly, will not spitefully, will not lyingly speak evil of him. Indeed he cannot. For LOVE "*beareth all things,*" which are done directly *against its self*; and of course, much less does it resent when there is *no* personal injury. Again, "*Love thinketh no evil.*"

It

* And energy it is, (in the original sense, inward working) for all their inside, as well as out, is most violently agitated, and every syllable forcibly pumped ab imo pectore.

It is not *suspicious*. It is not soon infected by evil reports; much less does it *invent* any. Evil is neither produced nor exaggerated in a loving heart. How should it? since love "*hath* all things;" and we are most apt to *credit* what we *hope*, till *unanswerably* disproved. Hence LOVE "*believeth* all things." It is *persuaded* of as much good as it can find any evidence for in every one: nay often *more*. It is plainly impossible that any who love GOD should "*rejoice in evil*." A loving heart is *united* with GOD; and is pained with what grieves *him*, in *exact* proportion to its closeness and tenderness of union. Of course, it is very loth to *believe* what would so deeply *hurt* it. If it be *forced* to believe it, it is exceeding *sorrowful*. It is *not* glad that such a thing has happened. That an occasion is offered to *insult* the poor delinquent, or to *step over* him. "*Qui lapsu alieno gaudet, victoria diaboli gaudet*," said Austin, very truly. But this heart is leagued with GOD, and *mourns* at every triumph of his *enemy*. And this LOVE will prompt its guest to *repair*, so far as may be, the damage done to GOD'S CAUSE. But in what spirit? Certainly no other than the *spirit* of LOVE. In order to this, it will first address the man *alone*. If this be *ineffectual*, add a few *friends*. If this also *fails*, make it known to his *society*. If no good be done by this, *disown* him. If he *persist* in a *mischievous* manner, *rebuke* him. But mean time, let all be done in *meekness* and *wisdom*. *Clearly* and *strongly* *shew* the *fault*. But with no *haughtiness*:—this is not HUMILITY. With no *false* addition, much less *false* accusation:—this is worthy the *devil*. Neither with *scurrilous* language:—that is worthy "*quod dicere nolo*." In short, LOVE will always

take the *method* and *means* which is most agreeable to its *temper*, and best calculated for its *purpose*. Now I do not say "let the world judge:"—that they will readily do. But *you*, Sir, judge *your self*. Are these things so? Has *your* treatment of your brethren evidenced your *love* to them, and thereby your love to GOD? And let your *party* examine their selves by the same rule. Moreover, I beg you would advise *such as it may concern*, that while "they tear their passions to very tatters to split the ears of the groundlings," ("such noisy fellows should be whipped for over-doing Termagant: it out-herods Herod.")

—————"Designant

"*Maledicere, malefacta ne noscant sua.*"

—What I have said, is not from any apprehension of the weight or power of such a religion. I only fear (I *hope* it will *not* be so) that this may amuse them from seeking the REALITY. However in their *religion of interjections* (i. e. words expressing *sudden passions*, both bad and good) let none envy them, nor rival them.

P. 4. "Now can a greater contrast be possibly conceived than the preaching of Mr. John Wesley and that of the apostles of old?" "Can there?" O yes: that there can. There is *no* contrast between Mr. WESLEY's preaching and that of the apostles. At least I think so: for nothing *appears* to the contrary. And you know, "*Stabitur præsumptioni donec probetur contrarium;*" because "*de non apparentibus, et non existentibus, eadem est ratio.*" But if you want a contrast, you may find the contrast of light and darkness, between the spirit and manner of the primitive

primitive apostles and that of our modern *Topladies* and *Hills*.

Ib. "Take that wretched harangue which he calls a sermon, and which he read to the people upon laying the first stone of his new dissenting meeting-house." There's for you, reader. Now we are got into the *marrow* of the pamphlet. From hence we shall meet with nothing unworthy *such* a beginning. Take this as a specimen of Mr. ROWLAND HILL's temper, truth, language, and manners; I will add, of his judgment and common sense. As to Mr. WESLEY's *sermons*, any one who *knows* a good sermon will allow there are none more *logical*, and few exceed them in point of language. You have grievously exposed your shameful want of taste for composition, by calling any sermon of Mr. WESLEY's a "wretched harangue." But you have too much contempt for this speech of Mr. WESLEY's to call it a "*sermon*." The AUTHOR may (being sufficiently *vain*) call it a *sermon*. But this impropriety you critically shun, and style it a "wretched harangue." Marvellous discerner! "Eris magnus, Apollo!" Acute philologer!

"Who can'st distinguish and divide

"A hair, 'twixt South and South-west side!"

Scarce will posterity thank thee more for discovering that $\alpha\epsilon\iota\omega\varsigma$ does not mean worthy, than for teaching them that a *sermon* is not an *harangue*. And they shall know, "*si quid mea pagina possit*," that these two *stupendous criticisms* were invented by the Rev. ROWLAND HILL, A. M. But however *silly* this may look, well had it been for you if you had never misapplied your leisure
and

and invention to a worse purpose. I now come to consider something infinitely more culpable. Why did you call the chapel Mr. WESLEY is building for performing the CHURCH service in, a "*dissenting meeting-house*?" You knew Mr. WESLEY is no *dissenter*, and that none of his PREACHING-HOUSES are "*dissenting meeting-houses*." I shall therefore drop this matter, and let every reader judge. O that you would judge your self! For it is beneath me to retort your scandalous words, "This little man is a *liar* of the most gigantic magnitude."

Ib. "All the divinity we find in it are a few "*bungling scraps of the religion of nature*." Woe be to you, that you have not *that*! But it can't be true; neither is it—let any one read the sermon—that Mr. WESLEY preached *bunglingly*. But it would be blameable in Mr. WESLEY, on such an occasion, to preach *no more* than the religion of nature:—unless he had audience of such as *you*, and would not *overshoot* them. But perhaps here may be a mistake in the words. Let us examine. What do you mean by "*the religion of nature*"? The words immediately subjoined answer, "*viz. Love to GOD, and love to man*." Amazing! And is this the religion of nature? I am sure not of mine; nor of your's, unless you have unnaturalized your self. I pray of whose nature is this the religion? But it may be that you mean the religion which nature teaches: if so, I grant it you, in one sense. Nature *alone* can teach no such thing. But every reasonable human soul is taught this by the divine light,—that it ought totally to love GOD. Have a care, lest while you attribute *too much* to NATURE, you edge nearer on *pelagianism* than ever Mr. WESLEY did.

But

But is it possible that you should set up to teach others, and know not, that REVELATION is designed to shew us the way of satisfying that "LAW wrote on the hearts of those who have *no* law," and not to deliver more *new* moral precepts? Suppose this to be the religion of nature—or what you will—why do you *despise* it? As the fox disdained the grapes? Herein you manifest that you are no *minister* of CHRIST, who said "The law and the prophets," i. e. the whole divine revelation to men, "hangs on these two commands, love GOD and love thy neighbor." Or has a *new* revelation superior to JESU's been committed to *you*? Remember HE said, "Whoever shall do and teach these commandments shall be called great in the kingdom of Heaven." And let this remind you of the *other* part of the verse. But what would you have *above* this religion? Is it FAITH? Do you know what faith is? Remember faith is only *preparatory* to the receiving LOVE, which will last when faith will be *no longer* useful. "And now abideth faith, hope, love; these three: but the greatest of these is love." Or did you mean that he did not preach *imputed righteousness*? Persons who have no inward holiness do *want* this. Whether GOD will let them have it, is another question. I say, with Dr. CRISP, "Imputed righteousness has a certain inebriating quality, and doth put the soul to sleep;" and therefore I suppose, *that* imputed righteousness is not admitted into the Gospel-æconomy. For the subjects of this are commanded to "watch and be sober." Whether imputed righteousness be in *any* sense a truth, I will not here consider. *You* however know no *rational* ground for it. And instead of enquiring into needless niceties,

ties, endeavor after the "bungling scraps of the religion of nature," which Mr. WESLEY has made the divinity of his sermon; and among the rest, (for this also you include in "*all the divinity*") learn to imitate JESUS CHRIST who left us an example. In the mean time I recommend to your attention and serious meditation, and also to every one of my readers, these important words: "This is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.—If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him "GOD speed." For he that biddeth him "GOD speed" (at least before he *publicly recant*) "is partaker of his evil deeds." Let all who *have* overlooked this beware. And for the future, may none *do*, or if that *will* be, may none *partake* such "evil deeds."

P. 5. "Observe the remark with which the "*libeller*" (observe he means Mr. WESLEY,) "begins his tale, viz. That he did not intend to "consider with what view the Holy Spirit dictated the words of the text, but to accommodate "and bend it entirely to his own little purposes.—" But by what authority he thus presumes to twist "and torture the word of GOD in order that he "may preach about himself I own I cannot understand." That is no miracle. Your understanding is *notoriously* deficient. And had the subject been what you thought you *should* understand, it had been surprizing in you to confess your inability—a modesty unusual! I hereby tell you two things, which you know as well as I. 1. It was not Mr. WESLEY's *design* to preach about his self. Neither *did* he preach about his self. He designed to preach and did

did preach concerning the WORK of GOD in the late *revival of religion*. He could not avoid mentioning his self, as being the person whom GOD had been pleased *chiefly* to use in that WORK. But this was not preaching about his *self*; nor any thing like it. 2. His PURPOSES were not *little*. I have already shewn his purposes. And let any read his *sermon* for an ample satisfaction. His purposes were truly noble, worthy a *minister* of the GOSPEL. It is well if your's be so good. This is certain, he went a better way to work, to answer a good purpose, if he had one, than ever you do. As to all the rest of this passage, when stripped of its rhetoric ornaments, (and how beautiful are they!) it simply asserts, that it is *criminal* to take the liberty of applying scripture to *any other* than its original and *primary* use. At it again! Admirable! You are perfectly as critical a *casuist* as *linguist*. But your reputation is not yet sufficiently settled to procure disciples to your *αυτοῦ ἰσθα*. Therefore, permit me to enquire where you read this? How do you demonstrate it? Shame on a preacher not to know that scripture itself applies many parts of itself to *secondary* senses. I almost blush that this need be mentioned. Pray, was not that famous prophesy, "A virgin (i. e. a young woman now a virgin) " shall conceive, &c." *secondarily* applied to CHRIST? Let this remind you of the numberless instances that occur of the same sort. Besides, if there had been no precedent, wherein consists the *moral obliquity* of taking a verse of the Bible for a motto to a religious oration? Beware lest you be one who "strain out a gnat and swallow a camel," that, while you see these motes (if such they be) "in your brother's eye, perceive not the beam in your own,"

own," though you "neglect the weightier matters of the law, even mercy and truth." How ill do reproofs (especially *such*) come from you!

P. 7. "This dealer in stolen wares" (he means Mr. WESLEY) "somewhere says he once thought "it as great a sin to preach in a field as to cut a "throat: nor would the public have sustained "any loss if he continued to think so still." You sure here have shamed your own impudence. Have then *none* been brought to a better outward *deportment* by Mr. WESLEY's preaching in the fields? Or is it no *gain* to the public that so many have been made useful, who before were idle or noxious? Have *none* been truly and inwardly *converted* from the error of their ways, by his preaching in the fields? I should be laughed at for trifling should I attempt to prove the service of his field-preaching: It would be equally proper to prove to my Reader that he can see. You must have the qualifications of the oldest false one if you can repeat this in cold blood. What must you have been e'er you could have asserted it at all! "Repent, therefore, of this thy wickedness and pray God if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and bond of iniquity." *ib.* "Whether Mr. WHITEFIELD or Mr. JOHN ———." I have selected this as the most favourable specimen of your decency: it being the *most mannerly* of your unmannerly expressions. Why could you not say, "Mr. Wesley?" Set aside your partiality. Had not Mr. WESLEY an equal right to be Mr. WESLEY as his disciple had to be Mr. WHITEFIELD? Alas! what a religion is this! which makes the well-bred (were not you well-bred, Sir?) forget their breeding and cleave to clownishness, (to say no worse

worse) as the most becoming! Unless indeed the truth be (I hope it is not so) that you are *naturally* clownish and no breeding *can* polish you, but that your rudeness *will* break out. So the *cat* that was changed into a *woman* could not leave running after *mice*. But she *returned* to her original nature, as not being *worthy* the promotion; and even so you, unless you mend your manners, will stand confessed a blackguard on whom education has been thrown away.

P. 11. "The Foundery-Barometer—having "sunk to its lowest ebb can sink no lower." Sagaciously observed! Nearly equal to

"Sage Crassus says, with an important air,
"If yonder clouds withdraw—it will be fair;
"Then quotes the *Stagyrite* to prove it true,
"And adds—The learn'd delight—in something
—new."

Wise remark! There is no pitch lower than the lowest. No, indeed! Wonderful! Does not this equal "keeping sluts out by not letting them come in?" You now shall be the "Solomon in a cassock." But I would presume to start a query, and glad should I be if you could satisfy the Public in this matter—it would comfort many. When were you admitted into the privy council of the *decrees*? On what ground can you *assure* us that no lower ebb is there fixed for the "Foundery-Barometer?" Or must we take it upon trust? But if you be not found true in matters which every one knows, how much can we trust you for in matters no body else knows any thing about? Alas! You must lay your plot for credit more skilfully than you do: else you will never triumph, or find cause to say, "talibus

Infidiis credita res." However, if they are really at the *worst* now in the Foundery, what do you kick up such a dust about? You can't *prevent* any harm. The mischief is done. But is it possible that you can believe the doctrines and people of the Foundery to be the *worst*—the *most* unchristian that *can* be? No: unless you are the most wilful ignoramus in the kingdom. It is *impossible* that you can *believe* it. But it is a lamentable *fact* that you have publicly *affirmed* so.

P. 12. "Gracious heaven! what a difference "between that noble charge delivered by the "great reformer of the Gentile world, St. PAUL, "to the Ephesian elders and the poor, trite, "mean, lame, paltry disquisitions which are agitated upon similar occasions" by Mr. WESLEY! Now are you not ashamed of your self, for this tragical outcry? What pretence could you have for it? All that you can plead must be this, Mr. WESLEY, at a conference for regulating the affairs of the Methodists, over whom he presides, and chiefly their temporal matters, "*agitated some disquisitions,*" (I have not leisure to transcribe their *florid epithets*) as you finely phrase it, on keeping his houses neat and decent. And where is the harm? "O none at all—but *who* did this?" Mr. WESLEY. "Ah! *that* alters the case: *then* it was *wrong*; there *must* be some fault in it. I'll try and find it." But how can it be shewn a *crime*? "I'll find a meeting held by an *apostle* where no such thing occurred." Fie on such spiteful art. But *suppose* no such thing occurred among the apostles, does it prove that no one must care for their houses? And are you *sure* no such thing occurred? Why? Because it is not *recorded*? How edifying it would be in a divine revelation! Do you then suppose *Paul* never

never bid the maid sweep his house, or get his supper? Or that the apostles did not care whether the rooms they met in were *clean* or no? But what is this case you adduce? The *charge* by Paul to the *Ephesian* elders. Truly a very *similar* occasion! An apostle sends for the elders of a distant town, while the ship staid for him at Miletus: he tells them when come, that he should see them no more, and then proceeds to the most important church-concerns, that he might improve his short time to the best advantage. Now who, unless he be wilfully blind, can avoid seeing the most striking *parallel* between this occasion and an annual conference, chiefly held to regulate the outward matters of a large people, dispersed through the nation? Yet even *here*, Mr. HILL, read to your confusion a *temporal* regulation: "I have shewed you—that so laboring ye should support the weak." O Sir, blush that you made it needful to spend so many words on such an affair.

Now for a *feint* at ARGUMENT. You say, p. 13. that Mr. WESLEY "must deny *free-will* by *article the 10th*," if he be a churchman. I beg leave to demur. The article says thus, "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God." To this Mr. WESLEY heartily subscribes, understanding it, I suppose, of man in his self, *unhelped*. In full concord with what follows in the article, "Wherefore we have no power to do good works pleasant and acceptable to GOD, *without the grace* of GOD by CHRIST preventing us, that we may have a good will, and working with us when we have that good will." This also Mr. WESLEY fully be-

lieves. But he believes GOD has vouchsafed every man such "preventing grace" as that he may will good. But you add, that he must deny *salvation by works* according to *article 11th and 12th*. The *first* of these says, "We are accounted righteous before GOD only for the merit of our Lord and Saviour JESUS CHRIST by faith, and not for our own works and deservings." The *reason* of this follows in the *12th*, because "good works cannot put away sin nor endure the severity of GOD's judgment." This Mr. WESLEY holds. He holds that if a man do ever so many good works it will not make him righteous before GOD, because it cannot blot out his sins. Therefore the ATONEMENT is the cause, the *only* cause, of his righteousness. What *worth* this ATONEMENT may *give* his *works* is another question. But even in this case the worth of the works *properly* belongs to that *without* which they would have been worthless. Yet the BIBLE declares, and Mr. WESLEY believes, not being wise above what is written, that thro' CHRIST the good works of believers do merit. And I hope he will *continue* believing it notwithstanding all the snarls of such as have neither FAITH nor WORKS. Nevertheless, he holds too that for as much as the best human performances are far short of *absolute* perfection, therefore they cannot "endure the severity of GOD's judgment," in whose sight the heavens are not clean. In *this* sense he allows no creature appears "righteous before GOD." But let me ask Mr. HILL, Is not FAITH *righteousness*? Does not the *article* say good works evidently declare faith? Does it not say that they *please* GOD? Is not this allowing that we are, in one sense, "accounted righteous before GOD for our works?"

You

You proceed to condemn the hypocrisy of Mr. WESLEY's subscription to the articles, by saying that his *Minutes* of 1770 contradict *article 13*. The *Minutes* ask, if a man does good works before justification, not in order thereto, what does he do them for? I think it is a pertinent question. Let him answer it that can. I will allow you that this interrogation has the force of an assertion. But how does it contradict the article? The article says, "Works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to GOD, for as much as they spring not of faith in JESUS CHRIST, neither deserve grace of congruity." Mr. WESLEY believes no *good WORK* can be done without that *GRACE* and *INSPIRATION*. And he believes *before* a man has *justifying FAITH* he may have *FAITH in CHRIST* even to "believe that he *is*, and is a *rewarder* of such as diligently seek him." Now where is the contradiction in all this? O thou—where were thy senses? You affirm moreover, that when Mr. WESLEY (in the *Norwich-stage*) concluded that one not believing in the *ATONEMENT* might be saved, he contradicted *article 18*. How? Wherein? What says that article? "That no man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature." Well. Most true. And who contradicts? When did Mr. WESLEY contradict this? How do you *know* that he believes any one will be saved by the "*light of nature*?" So far from it, he believes, that if any are saved who having no *revelation*, obeyed the *GRACE* they had, it will be because and for the sake of that "light which lighteth every man coming into the world." Once more—you say, by *article 17*. he (Mr. WESLEY) must

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believe

believe election to be a godly consideration. Now one might expect that a *clergyman* would neither *ignorantly* nor *wilfully* misrepresent an *article* of his CHURCH? Yet one way or the other you have abominably done it. For the article only says, "As the godly consideration of election comforts godly persons, &c." And I pray of what doctrine, true or false, may it not be truly affirmed that a godly consideration of it is beneficial?—Here is the *whole* reasoning of your pamphlet. Look at it. How shabby it looks! How clumsily it was put together! How glaring are its absurdities! How positive its assertions! How impertinent its applications! How mean and dishonest are the turns you put on words! O what a *reasoner*! What could persuade *such* a one to attack Mr. WESLEY? Be confounded at such worthlessness and presumption. Your friends are ashamed for you. Have the grace to blush for yourself. And even then remember, "Non pudendo, sed non faciendo id quod non decet, impudentiæ nomen effugere debemus."

P. 15. "In those meeting-houses, and among these dissenting teachers, he makes no scruple to administer the sacraments." Notwithstanding what you so flatly assert about "these" and "those," I beg you will not be offended at my telling the Reader the truth. 1. "*Those* meeting-houses" are not *dissenting* "meeting-houses." And Mr. WESLEY desired they might not be called "meeting-houses," for fear of *seeming* to be like dissenters. So cautious was he to avoid the appearance of evil. They are houses wherein members of the Church of England meet with one another for religious services. 2. Neither are "*these* teachers" "*dissenting* teachers." They are members of the Church of England who
think

think it their duty to add their warning word to that of the established ministry. 3. In "those houses" and among "these teachers" Mr. WESLEY, a venerable presbyter of the church of England, administers the christian rights after the form of that church to which both he and his flock belong. Observe, this I tell the *Reader*, not *you*. You *knew* it, tho' you so directly contradicted it. O that *this*, had been the *only* case of that kind! But mean time how does this charge become you? *You*, tho' you were *ordained* a minister of the *established* CHURCH do administer the sacrament among *professed dissenting teachers*, to *professed dissenting people* and, not seldom, more in *their method* than what you *should* use: as if you were *foreordained* a "dissenting teacher." "Therefore thou art inexcuseable, O man! that judgest; for wherein thou judgest another thou condemnest thy self: for thou that judgest doest the same things. But we are sure that the judgment of GOD is *according to truth*, against them which commit such things."

P. 16. "I have very little doubt that a man "of his lax honesty would tack about—if he "were dragooned into calvinism." Ecce iterum Crispinus! He has got into his wisdomish fit again. Attend to the scientific information.— "If a man be dragooned into an opinion contrary to his own—he will doubtless tack about from his own"! What a prodigious inventive acumen must you have had to find out this!— Yet here one may remark that you express yourself more *modestly* in things which every one is *sure* of, and most *dogmatically* in *dubious* things and *falsehoods*. There is no positiveness in the passage we are now considering. And yet I suppose

suppose every body knew it before you told them. But any more such strains of understanding may be disagreeable to your readers. Pray come down to the level of a human creature.—We can't bear to be for ever elevated on the tip-top pin of sublimity. Besides all which you pronounce thus philosophically from the chair, has such a *sameness* that we mere mortals, (having besides no taste for such refinements) can't relish it. Too much of one thing is good for nothing—especially when there is no good in it. (There now. That period was touched off somewhat in your style.) “Occidis miseros crambe recocta.” I pray you, Sir, be condescending. But seriously I don't think a man's tacking about, if he were “dragooned,” as you say, would denote a lax of his honesty. Do you? If a body be so “dragooned” is it not naturally and unavoidably *necessary* that he “tack about”? One obvious remark I would drop before I leave this passage. You aim to insinuate that Mr. WESLEY is a man of such “lax honesty” that he “would tack about” for *advantage*. Now it is impossible that you *believe* this. Scarce any one can. His whole life and his latter years not less than their predecessors have fully confuted every such surmise. Let any one judge then why you said such a thing.

P. 17. “They” (i. e. Mr, WHITEFIELD's people) “do not in the least deviate from the articles, homilys* and liturgy of the established church, in matters of doctrine.” How dare you assert such a thing? Consult Dean TUCKER
in

* This way of spelling was borrowed from the *gentlester* scold, Mr. TOPLADY. Tho' neither is he the only one or first who used it.

in that point: and read Mr. SELLON's tract on the same subject. If those do not satisfy there are yet more. But these will evidence undeniably that no Calvinist can consistently assent to the articles, homilies or liturgy. For the present let me ask you, how can you administer the bread and wine in the words prescribed by the common Prayer-Book? Seeing it is morally certain you must frequently administer to reprobates—if there be a reprobation or preterition.

Ib. "In some points of discipline it is true they are constrained to vary." It is not true. What *can* constrain them? unless you assume that power. Can't they go to church? Or if they will have the communion among their selves can't they use the church-form as Mr. WESLEY's people do? Or perhaps you don't include these matters in the word "discipline." I grant it is not properly included. But if you meant to exclude *ceremonies* your meaning was quite impertinent. For every one will allow their having no *Bishop's court* in their own society don't prove they are not Church-men. Would you then be quite silent about *ceremonies*? Verily it is your best way. But it would have been better if you and your people had conducted your selves more conformably to your profession, of ecclesiastical conformity.

P. 19. "Mr. WHITEFIELD first set up Mr. JOHN" (genteel! again) "for a field preacher." Now should I grant that Mr. WESLEY was first excited by Mr. WHITEFIELD's exhortation or example, which you can never prove, what would follow? That "Mr. WHITEFIELD set him up"? Nothing less. What then? Nothing at all. But what follows from your bold affirmation? That you don't understand English.

Let

Let me tell you that not he who *prompts* but he who *qualifies* a man sets him up. Now did Mr. WHITEFIELD endue Mr. WESLEY with natural abilities or divine grace? In the former Mr. WESLEY was much the superior, and not excelled in the last. Or will you say Mr. WESLEY has neither gifts nor grace? Say which you please. Either will be worthy you. But beware how you play with edged tools.

1b. You call Mr. WESLEY "the gray-headed enemy to all righteousness." I leave the civility, modesty, ingenuity and truth of this to be judged of by every conscience—by *yours*, without comment.

P. 22. "The whole of religion with him" (Mr. WESLEY) "rests in following the example of Christ." Let me advise you to follow the "*light of nature*" as you call it. And perhaps at length you may arrive at the way JESUS. It is well if ever you do. *Then* go as much farther as you can. Talking of it *now* disgraces you. As for me, and I hope many are thus minded, the whole of my religion is to follow HIM "who left us an example" for this very end "that we may walk in his steps." I am entirely content with following JESUS. For I know whoever perseveres to the end in following *him* cannot fail to arrive at length where he is. And where he is, is Heaven. "Let not the disciple be *above* his LORD:" But may "every disciple be *as* his LORD."

P. 25. "For what has already appeared, the "gospel is a commodity he has nothing to do "with." Did Mr. WESLEY then *never* preach the gospel? Does he preach *no* gospel now? Let this also stand without a remark. For it is directly contradicted by what follows.

P. 27.

P. 27. "It is strictly true that he is the most
 "envenomed foe to the gospel of Christ that has
 "florished since Pelagius." How is this if "he
 has nothing to do with the gospel"? But it
 seems Mr. WESLEY "*florishes*." That is the
 mischief. Hence you rave so;

"View him with scornful yet with jealous eyes
 "And *hate* for WORTH by which you cannot rise."

O envy!—

But VIRTUE fears not. Like a brazen wall
 she stands unappalled. In every conflict she is
 conqueror; in spite of all the pother of *Hills*
 and *Topladies* or their *bettors*.

Cease then your idle efforts. And since you
 cannot be creditably public, take up with an
 obscurity, which if it do not free you from many
 temptations, will at least keep you out of harm's
 way and perhaps make your faults invisible.

"To compass Phœbus' car about,

"Thus empty Vapors rise,

"Each lends his cloud to put him out,

"That rear'd him to the skies,

"Alas! those skies are not your sphere,

"Here he shall ever burn,

"Weep, weep and fall, for earth ye were,

"And must to earth return."

Thoroughly consistent and similar to this is
 the following. P. 30. "He is demonstrably the
 "most thorough-paced and virulent dissenter in
 "the King's dominions." Every one sees at
 once the—what shall I call it?—of this sentence.

In consequence of the preceeding premisses
 here follows a conclusion truly worthy of them.

P. 35:

P. 35. "I leave all mankind to judge whether Mr. J. WESLEY be not entitled to a tyburn-tippet." What pity is it that mankind don't think as you do! And that you cannot persuade them to be of your mind! What have you *reclaimed* the ingenious epithet you gave Mr. WESLEY? Are you the "disappointed Orlando Furioso"?

P. 36. "I should never have thought of *dissecting* this *living* lump of inconsistencies." Who would? But a butcher of a surgeon, to whom it is equal either to commit anatomy or murder. "A good name is better than life." What then is he who causelessly attempts to destroy it? What must he be who hates his brother?

But now for the conclusion—For I am quite tired of you and so I fear is the Reader. This is the last passage I shall remark on. (This now perhaps may also relieve *your* patience,) P. 37. After you had imitated Mr. *Toplady's* abuse and then his odd-looking assurance in saying you "have no personal ill-will to Mr. WESLEY", (No indeed! Who could have suspected that?) You add "I own my mistake in having formerly been prone to blame others who have treated him" (Mr. WESLEY) "with severity, and am really sorry to find myself obliged at length to do the same." "Finis coronat opus." You, who a few pages back despised following CHRIST, now own your mistake in thinking with *Paul*. He said "Rebuke not an elder, but entreat him as a father." What severity is proper to a father? Or what rebuke to an elder? Declare unto us, thou wiser than *Paul*. But I still cleave to *Paul*. And I think you had best do so too. For perhaps he spoke truth when he said, "If any man teach otherwise, he is proud, knowing nothing,

nothing, but doting about strifes of words, where-
of cometh envy, strife, railings, evil surmisings,
perverse disputings of men of corrupt minds, and
destitute of the truth." I really think Paul did
speak truth: it is all so fully *verified in you*. But
let every one bear in mind what Paul adds,
"from such withdraw thy self."—Let us get
thro' this passage. "But I am really sorry"
("Vox & præterea nihil") "to find myself
"obliged at length to do the same." Perhaps it was
at length. For "Nemo repente fit turpissimus."
But what *obliged* you at length? Was it any per-
sonal provocation? Was it any harm Mr.
WESLEY did? Was it "request of friends?"
Was it the corruption of your heart? Or were
you led captive by the devil at his will? Or must
we at last come to your dernier resort, "ineluc-
tabile fatum," an *irresistible decree*? Why that is
a very sufficient excuse. But remember it also
serves all your *opponents*. Let them treat you
ever so bad, they can still say, "Sir, I am *sorry*,
but I am *obliged* to it." And sure you cannot
object to your own excuse. A bad one is better
than none. Should you say, "O but that can't
excuse *them*. They don't *believe* in it." No mat-
ter. They can't help that. Their unbelief is
necessary and inevitable. But their unbelief can
never make the *decree* of GOD of no effect. But
why do you say you are "obliged to do the *same*?"
What an unexpected sheepishness is this! Man,
know your own worth: assert your proper dig-
nity.

"Therefore, good ROWLAND, be prepar'd to
hear;

"And since you know you cannot see yourself

"So well as by reflection, I, your glass,

D

"Will

" Will modestly discover to yourself
 " That of yourself which yet you know not of.
 " And be not jealous of me, gentle ROWLAND."

I tell you then, and, what is strange when one commends, it is no flattery ; you are far beyond *all your predecessors*. Mistake me not. I don't mean to affront you by saying, that you are more *sublime*. No. Far be that from thee. I mean you are *foremost* in the *Bathos*. You have the best " alacrity of sinking." You are *first* at the *lowest* dive. And should the goddess speak again,

" Now slip, my children ! here at once leap in,
 " And prove who best can dash thro' thick and thin ;
 " And who the most in love of dirt excel,
 " Or dark dexterity of groping well :"

You without fail, like another *Arnall* would claim the prize.

" No crab so active in the dirty dance
 " Downward to climb and backward to advance."

They are all nothing to you. Many of them did wonders. But you beat them *shamefully*. And all their glory collected is more than contained in yours. Let one boast of dulness, another of falshood, another of spite, another of impudence, in short let each or all boast what they will, you out do them all together. And if *all* are not a match for you, how little is any *one* of them before you.

Ye

Ye little stars withdraw your 'minish'd rays
And hide extinguish'd in his brilliant blaze.

But suffer me seriously to ask, Is not the "*bright and brilliant star*"* (excuse me, Sir, I mean yourself) rather *eclipsed* by such things? Are these doings praise-worthy? Are they becoming a *Christian*, a *Gentleman*, a *Man*—*such a man as you*? Will they be commended in the great and terrible day of *judgment*? Will they stand the fiery test? Or are they the *strubble* which will be consumed? Have you a sense *now* that GOD *approves* them? Can your CONSCIENCE *excuse* them? Consider while you yet can amend. And "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand on thy mouth."

But what could be your end in such an affair? "*Quorsum hæc tam putida tendunt?*" Examine and you will find that an almost diabolical *personal hatred* is at the bottom: either in you or others. You may soon know in which: if it be not in both. You were jealous of Mr. WESLEY's flourishing, and wanted to hurt it. Why? Suppose he *could* be ruined by *you* (but know he was never ordained to fall by *such* an instrument) *you* would not yet be the greatest man. Thousands o'ertop you. But would you really attempt stopping the WORK of GOD, and spoiling a man's *usefulness* that you may ruin his *reputation*? And can you think your self on GOD's

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side?

* If the Reader would know why I give Mr. HILL this appellation, let him know I only borrow it from his self. Some time ago he said in a certain town, "I can stay here no longer. I must go to see my dear Sir Harry Trelawny. He is a *bright and brilliant star*—*just like myself*." If so, how then "*cælestibus Iræ?*" Is he *naturally* a malign star or bad by *aspect*?

side? Can you boast of the *services* you have done him?—Consider your self; consider Mr. WESLEY; both in a natural and religious light. And then you will see what a force of wickedness it must be that could have impelled you to attack *such* a MAN in *such* a manner.—And is it fact then that you hoped to hurt or ruin Mr. WESLEY? “*Prodire tenus si non datur ultra*”? You hoped to blast him with your envious thunder. True: “*Summa petit livor.*” But how vain a hope was this! And what a deserved fate it met! It perished.

“Labor’d a mountain and a mouse was born!”

So perish all the hope of the wicked. Yea the hope of the wicked shall perish. For such “*bruta fulmina*” do no damage: they are quite harmless: *innocent* in all but the *intention*. And were they terrible as *Jove’s*, HE is protected: they cannot hurt him. The hand that covers him, turns aside all the fiery darts of the enemy. Or sometimes it claps on a *leaden* point, that the dead bang upon the ground may punish the aimer with deserved ridicule and contempt and teach him better behavior.

“*Invida turba tonet, turgescant ilia fastu
Laurigeros feriunt fulmina nulla sophos.*”

And what have you gained? You have just got your pains by your labor. Tho’ perhaps such a performance was easy to you and cost but little endeavouring.

“*Nullus enim magni sceleris labor.*”

It is true you *are* not worse now than before.
But

But you must *appear* so. Because few knew 'till now how bad you were. You have shewn your insignificance, and malice, (in a certain impotence of petulance,) which were not noticed before: but have *now* branded you with general contempt and abhorrence. Not that you yet deserve regard, but you intrude your self on our attention. This drew down a painful lash. Perhaps you may repine. But I advise you take it all in good part, and mend upon it. For tho' "correction is grievous unto him that forsaketh the way" yet "he that hateth reproof shall" (not meet again with that gentle punishment, but he shall) "die." You have besides all this (I hope so at least) the keen upbraidings of *conscience* and a fearful looking towards *judgment*. The contempt and detestation of your fellow-creatures, their galling rebukes, the flings of your own heart and the wrath of GOD—count your gains. Was it for these that you panted for the glory of being Mr. WESLEY's antagonist?

"Has toties optata exegit gloria Pœnas."

To add to your triumph, let me inform you that you have many, more innocent, *infidels* (who while you despise *religion*, only sneer at it's *revelation*) on your side. They are glad of a laugh at one so contrary to them, such a thorn in their sides as Mr. WESLEY. And rather than *fail* they have taken up with *yours*. Moreover it is no small pleasure that a *professor* of the believing party has mixed his self with them. Nor are these alone the people who prize you. There are many others who care neither about *religion* nor it's *revelation*, that glory in you, as their champion; for holding a tug with their

great enemy, as they think him. And you are all well agreed as touching this matter. And you are well matched. Your spirits, manners and weapons are much alike.

“ *Illæ autem paribus quas fulgere cernis in armis
Concordes animæ.*”

Heartily may these lovers of fun pray (if pray they can) for the prolongation of your life. For alas! when *you* die, fun will die with you!—Where shall we see your like again? O what mournful elegies shall we have on your death, from those whose pride you now are! and who, from the hopeful promises which thicken with your stiffening beard, conjecture that you will be the prodigy of the age! But take care: “*Immodicis brevis est ætas.*” Yet shall such dirges bewail thy death as will amply recompense the loss—to the world.

“Thee shall each ale-house, thee each gill-house
mourn

“And answering gin-shops sourer sighs return.”

And does the prospect elate you? Are you proud of your adherents? “Rejoice O young man and let thy heart cheer thee and walk in the ways of thy heart,—but know thou, that for all these things, GOD will bring thee into judgment.” Therefore look to it, consider in time before it be too late. Recollect and tremble at what you have done. You have denied any work of GOD to have been done by Mr. WESLEY, when you were well convinced of the contrary. You have spoken lightly of what JESUS and his apostles affirmed to be the whole of the Christian religion. You see what is come
of

of this. You indeed have *done* but little harm. But let none blame a defect in your *will*. You have *received* harm and (I hope) *feel* it. "Go thy way and sin no more, lest a *worse* thing happen to thee." Beware lest *you* be one to whom it is said "Behold ye despisers and wonder and perish." For there has been a **WORK** in the land and it is the **LORD's** doing and is marvellous in our eyes. This is your condemnation, a *light* is come into the world, yea into your land, and you have not only shut your eyes, but spoken evil of it, hoodwinked others as well as you could, and even exerted your weak breath in vain puffs to blow it out. And moreover *this* you have done *knowing* it to be the **CANDLE** of the **LORD**. Remember who said to his ministers "He that despises you despises me. And he that despises me despises him that sent me." And know that **GOD** "scorneth the scorers." Therefore while you *may* "cease to do evil" if you cannot "learn to do well." Persist no longer. You have sinned too much already. "Breve fit quod turpiter audes." "Agree with thine adversary quickly, while thou art in the way with him." "Kiss the Son, lest he be angry; and you perish from the way" (or "in the way") "when his wrath is kindled but a little." Yea turn your self now unto **HIM**. Wretched as you are, **HE** has a blessing for you. "Blessed are all they that put their trust in him." Think you I am importunate with you for nothing? O no. Is there not a cause? Come, let us *reason* together. Now let me advise you, and slight not the advice *now*, tho' you quarrell'd at it a little time ago.

"Projicere ampullas & sesquipedalia verba."

Throw

Throw away niceties and “strifes of words.”—
 Let us consider what nearly concerns you. Let
 us not dispute whether you are *elected* or no. I
 will meet you half way here for the present and
 suppose it *uncertain*. But it is certain if any
 man be JESUS’s disciple he must *follow* him.
 Do you follow him? Do you not *despise* follow-
 ing him? Yet it is most sure the sheep of
 CHRIST, whether elect or not, follow CHRIST.
 It is certain that all GOD’s dear children,
 whether elect or not, are followers of GOD as
 dear children: it is *essential* to their character.
 Whoever is foreordained of GOD is fore-
 ordained to walk in *good* WORKS. None but
good WORKS shew *good* FAITH. Are your
 works good? Take knowledge “he that *commits*
sin,” whether elect or not, “is of the *devil*.”
 Do you commit sin? He that is *born of GOD*
cannot sin; his seed remaineth in him.” And
 by this “he keeps his self that wickedness
toucheth him not.” Why this care? Because
 “who can *touch* pitch and not be *defiled*?”
 Again it is said “If any man *love not* the Lord
 JESUS let him be *accursed*.” This is true.
 Every one who loves not JESUS, whether he
 be elect or not, is under the curse. But *who*
loves JESUS? Herein is love that ye *keep his*
commandments. Do you keep his command-
 ments? Do you “*love your brother*, as he gave
 us commandment?” “In this the children of
 GOD are manifest! and the children of the
 devil. *Whosoever doth not righteousness is not of*
GOD, neither he that loveth not his brother.” Ah!
 then *why* have you spoken *lightly* of this LOVE
 and *slandered* him who *preached* it? “If any
 man” (elect or not) *have not the spirit* of Christ
 he is *none of his*.” And are you then *falsely*
 called

called Christian? Have *not* you the spirit of CHRIST? Are you one that "know not what spirit you are of?" Think on these things and try your self by these rules. For "CHRIST is in you, except you be a *reprobate*." And if HE be there, he is *good*. Your *heart* is *good*. There is *light* and *life* in it. For "that life is the light of men." JESUS will go about *doing good*.—He will not *forbid* others that go *not with* him. He will not rail, neither shall his voice be *heard* in the *streets*. Much less will he brawl *like a scurra in triviis*. I have said this that you may perceive your defects and deviations from CHRISTIANITY and that you may no longer "think more highly of your self than you ought to think." For self-conceit, over-weening and self-dependence are generally the first slips of every fall. But as surely as "a haughty spirit goes before a *fall*" so surely "Pride goes before *destruction*." Desirous to check this in you, which is *visibly* your *ruin*, I have wrote the preceding paragraphs. In many places, particularly the beginning, I have used expressions which *otherwise* would be *blameable*. But I used those sharp words, on purpose that you might be *ashamed*. (If any thing disingenuous, censorious or angry or spiteful dropped from me it was not in my heart; and I would even *ask your pardon*.) Yet I well know no human words can make you sensible of your own real state. They can only *excite* you to an *enquiry*. Oh! that I could do this! It is the false glare of *outward* things that has *amused* you and diverted your attention from the *right* OBJECT. A *right* view of matters always keeps one humble and meek; it makes the heart reverential, grateful and loving to GOD. Hence the mingled sweetness

ness of that *blush* which so often covers the faithful soul in the presence of her CREATOR AND LORD. She blushes that GOD should have any concern with her, that he should do so much for her, and that she can love him no more: while she loves with the sincerest, warmest, tenderest and most perfect affection she *can* feel. This also keeps a right temper towards *others*. A sense of one's own *badness* makes one *kind and compassionate*, and a sense of *grace received* makes one *long to impart it*. Such is indeed a happy state. Turn therefore *from* the shews which have *de-luded* you. Turn *inward*. And amid the ruins and horrors of the destruction you will find there, look and wait for the LIGHT which shines in the darkness. *That* will discover your true state. You will not then overrate your gifts nor graces. You will not then do any thing contrary to the plan it points out for remedying your distress. In *that* LIGHT you will see *light*,

“Tecum habita ut noris quam sit tibi curta suppellex.”

Dwell at home and acquaint your self with your own heart. Thus *know* your *self* and then “follow on to know the LORD.” So shall you attain unto life. For “this is eternal life to know THEE, the only true GOD and JESUS CHRIST whom thou hast sent.” Then you also will be able to say with the people of GOD “I know him for I keep his commandments. Therefore verily the love of GOD is perfected in me.—Hereby I know that I am in him. For GOD is love. And I dwell in love. So I dwell in GOD and GOD dwelleth in me. I know therefore that the Son of GOD is come and has given me
an

an understanding that I may know him that is true: and I am in him that is true even in his Son JESUS CHRIST. This is the true GOD and eternal life. By this I keep my self from idols." Be not afraid of being refused. He receives and restores *all* who come to him and give their selves up to him. There are none too despicable or too vile for a WELCOME to *his* HEART. He can make *you* happy and useful. Then he will enable you to undo what you have done: even to quench the coals of contention you have been blowing.

Then will *you* also be a *peace-maker*, even as *Saul* among the prophets. And is there not a *need* of PEACE? Can we have *too many* peace-makers? O that we had more! Surely there is *war* enough to employ them. Is not all the war which rages without, *begun* by fightings *within*? "Whence come wars and fightings among you? Come they not of your lusts." Talk not that ORTHODOXY is in danger; boast no more about "contending for the FAITH once delivered to the saints." What? Will you *destroy* that FAITH by *contending* for it? and then count that you do GOD *service*. That FAITH works by LOVE. And whatever hurts one *equally* hurts the other. Away with *such* contention from the earth. Is *any* TRUTH to be prized above *brotherly* LOVE? But *this* love of truth is only "Species recti" it is mere finesse. You would be *equally* warm in contending for the *contrary*. Not to mention that there is such *uncertainty* that it is difficult to *know* TRUTH, the *reason* why you fight so hotly is not that it is a *true* doctrine, but because it is *your* doctrine. "Come not *these* wars from
your

your *lusts*?" Yea verily : for every one seeketh the *superiority*. Whereas none but *simple children*, who make nothing of such things and are content with any place, shall enter into the KINGDOM of GOD.

" O shame to men ! tho' living under *hope*
 " Of heavenly GRACE and GOD proclaiming
peace,
 " Who live in hatred, enmity and strife :
 " As if (which might induce us to accord)
 " Man had not *hellish* foes enough beside
 " That day and night for his destruction wait."

And yet how *general* is this quarrelsome, touchy, ambitious spirit ? That wants to make it's own sentiments universal and is shocked and chagrined and enraged at every contrary ? O *leave disputes*. Another person's reason is as good as *yours*. Yet he does not think *with* you. Neither do *you* always think *alike*. Who dare affirm that he has *no* wrong opinion ? Yet he knows not *which* it is. Let none therefore lay stress on *any* opinion, lest *that* be the wrong one. But suppose you *knew* what was true : a contention about systems is as noble as to fight about who can blow the best bubble. But the fact is we *can* know but *little*, *confined* TRUTH in this state. Much that we *take* for TRUTH is *error*. And REASON can never teach *that* TRUTH which *alone* is needful. Let us therefore address ourselves to the *right* TEACHER and unreservedly submit to him. Let us listen to him that leads " into all the TRUTH : " who " takes of the things which are JESUS's and shews them to his." Let us hear *his* voice and know
 it

it from every stranger's. Let us follow him into his PASTURE and become his sheep. Let us seek the LEGACY which he left to those who believe in him; even a PEACE which passeth equally the understanding and power of this world. The world by wisdom knows not GOD. It knows not what is the PEACE of his children nor how to get at it. No stranger meddleth with their JOYS. Therefore the world cannot give nor take away this PEACE. It cannot touch it. It is quite in another sphere. Nothing earthly, not even all the broils without us, tho' ever so near, can affect the heart that enjoys this PEACE. And of consequence every one who has this PEACE within cannot quarrel; he cannot but be peaceable. He cannot be provoked nor disturbed. He is never a man of war. He is always serene and happy. LORD! grant us this PEACE!

In gratitude for this, and because we can never be easy elsewhere, let us keep close to our SHEPHERD. Let us follow him, as near as we can. And he pities and assists our infirmities. He adapts his leading to our strength, and if we be utterly weak he carries us in his bosom till we be strengthened. Let us not run before: for he that believeth shall not make haste. Let us not lag behind: being not slothful but fervent in spirit serving the Lord. Let us rejoice that, amid such distracting tumults as rage among us, there is a little peaceable flock; consisting of dispersed individuals in various folds: who are yet unhurt and keep their selves unspotted, "Inter scabiem tantam

tantam & contagia." Let us promote their *encrease*. Let *each* of us add *one* to their number. And let us prepare our selves and long for the time when we shall be made "*one fold under one SHEPHERD.*" And may you and all of us shake hands *then* if not *before*.

J. H.

POSTSCRIPT

